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FOR THE GOSPEL MESSENGER.

HISTORICAL SKETCH OF GRACE CHURCH, CAMDEN, S. C.

We invite attention to the following article, interesting in its facts, completeness, style, and spirit. If each one of our Clergy would prepare a similar historical account of his parish, (and the sooner the better, to ensure the greater accuracy and fullness,) we think he would be doing a good service to the Church, and we will enrich our pages by its publication. — *Eds.*

Camden is one of the oldest towns in the State. A settlement, according to Mills, (see Statistics, page 586,) took place about the year 1750, near where the present town stands, by a colony of Quakers, from Ireland. Those persons were sufficiently numerous to form a congregation; and they erected a place of worship, which remained until the American war. About 1760, Col. Joseph Kershaw opened a store contiguous to the settlement; and being prosperous in business, he laid out the place in lots, and in honor of Lord Camden, gave it his name. On the North-West side of the public square, a lot of ground was reserved for a burial ground, by Col. K. for the use of the Protestant Episcopal Church, of which he was a member. The fact is stated on the authority of his daughter, who is still alive, that a place of worship on, or near the spot, was in her early childhood, exclusively occupied by Episcopalians. The name of the then officiating Clergyman is not remembered: nor are any records of his ministrations preserved. It is probable, that he either fell a victim to the climate, which about that time was so fatal to foreigners; or, that from conscientious scruples, he returned to the mother country on the breaking out of the revolutionary war. There is a current rumor afloat, that the British converted the Church, in which he officiated, into a horse stable; and on their evacuation of the town, destroyed the building by fire. This act of savage Vandalism, if true, was in keeping with the usage which other Churches, throughout the State, experienced at the hands of the enemy. But which of the sacred edifices in Camden, the Church or the Meeting-House, met such a humiliating destiny, cannot, at this period, be ascertained. Very probably a similar destruction fell to the lot of both, as no good reason exists, why an unchristian soldiery would show preference to the safety of either. Not a vestige remains of those buildings. Their occupants were dispersed by death and emigration; or losing the distinctive services of their worship, were gradually incorporated into other religious societies. At this day,

there is not a single family of Quakers in Camden. But the fact is remarkable, that the graveyard belonging to that sect, is now in use, as a place of general sepulture, and still bears its original name, "the Quaker's Burial Ground."

It may be readily supposed, that the causes which operated so fatally to the Society of Friends, would not be without influence on the prosperity of the Church. Connected as it was, with the British Establishment, and forming a part of the Diocese of London, the Colonial Parish would not be popular with the insurgents; and even, under a change of system, might be odious to their descendants. Indeed, a very silly prejudice against the Church arose from the name of 'English,' which was usually affixed to it. And in many instances, the incomparable Liturgy was regarded as a superstitious ritual; or what was considered worse, the vehicle, by which the moral associations of birth, education, and religion, would be renovated in the public mind, with the design to reforge the bonds of political subservience to foreign rule. The history of the Church, pending the Revolutionary struggle, was the fair refutation of the oft-repeated absurdity. But whatever was the effect of just and impartial views of Churchmen's patriotism, (from the immortal Washington, through the long line of worthies who figured in the Revolution, and were members of the Church,) in the metropolis and other parts of the State, Camden seems never to have entirely recovered of the suspicion, both as to the piety as well as the loyalty of such Christians. One is disposed to question the prevalence, to any extent, of entire ignorance about the distinctive doctrines, and worship of that Church, which has done more for Protestant Christianity, than all the other sects put together. So it is. The prejudice of a moment may require the convictions of an age to remove. In illustration of the fact, we are gravely informed, that in one of the upper districts of the State, when the practicability of erecting an Episcopal Church was discussed, at a small meeting of its friends, a back-woods-man, who happened accidentally to be present, expressed the deepest indignation at the proposal. Swearing a great oath, he declared, that he would go home for his rifle, and resist unto death, all such vile attempts of the "Englishers," as his father did in the old war. It took some efforts of persuasion, to convince the man, that the ecclesiastical measure was not an anti-republican scheme; and that neither the civil nor religious freedom of his children, stood in any danger from the success of the proposition, by which he had been so outrageously excited. No authority, to be sure, exists for the belief, that prejudice of this kind and to this degree, could prevail in any enlightened community. But it is a matter of notoriety, that many persons in Camden, as elsewhere, were taught to consider the Church in its moral relation, even after the establishment of the national independence, as under the influence of the English hierarchy; and with the Liturgical formularies, as no better than a "relic of Popery." Circumstances favoured this delusion. From want of their own sanctuary, Episcopalians were forced into other places of public worship. Occasional ministrations of their Clergy were not of avail to unite them, (whose attachment to the Church of their Fathers, was, in some degree, weakened by desuetude of its ordinances,) in an organized congregation; nor even to impress the public taste with a conviction of the beauty, and holiness of their

ecclesiastical system. Things continued in this state for about 50 years. In 1808, the Episcopalians of Camden, had increased in number and zeal. The State Assembly, of that year, granted them the charter of a Society, for 14 years. But, except the act of incorporation, which appears on the State records; and the copy of a subscription, for the erection of a Church, there are no accounts of their proceedings. To the subscription list, (supposed to have been drawn up at that time, as it is without date,) are affixed the names of 33 individuals, who bind themselves for the payment of money, materials, and labor, to the value of \$2,365, which was to be applied for the building and furniture of an Episcopal Church. It is difficult to conceive, why no collections of this amount were made; or if there was a Treasurer appointed for the purpose, why he has left no record of his agency. The removal, perhaps, from the town of some warm advocates, threw cold water upon the enterprise, and caused its entire abandonment.

On the accession of the Rev. Dr. Dehon, to the Episcopate, in 1812, that distinguished Prelate, manifested a paternal regard for the infant Church of Camden; and made it repeated visitations. Upon one of those occasions, he held divine service in the Presbyterian Church, and admitted three persons to the apostolic right of confirmation. As the congregation of Episcopalians was, at that time, too small and insufficient for the maintenance of a settled Pastor, he induced them to attempt a system of lay reading, according to the prescribed canons. Divine service was, in this manner, for some time conducted with happy effect. In 1812, Rev. Andrew Fowler was appointed Missionary to Camden, from the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina. From his report to the Convention of the ensuing year, (1813,) a statement is obtained of "Baptisms—1 adult, 7 children: Communicants—4." Mr. Fowler, it is believed, preached stately on the Lord's day, and administered the sacraments, in the Court House of the town, for six months. But the particular record of his official transactions is not preserved. On his removal from the station, the service of the Church was, again, conducted by the alternate lay reading of its members. During this period, and, indeed, until the day of his death, which took place in 1817, Dr. Dehon never ceased to feel the liveliest interest for the prosperity of the newly organized congregation. By many of that body, who still survive, the memory of the good Bishop is held in the greatest esteem and veneration. The prospects of the Church, however, whether then flattering or not, were destined to a certainly painful reverse. On the demise of their Episcopal friend, and patron, the little flock became discouraged. Its bond of union was destroyed. No motive for its zeal seemed to exist. And as sheep without a shepherd, its members were soon dispersed.

A melancholy blank, for the next eleven years, occurs in the history of the Camden Church. Occasional services, during that interval, it is true, were held in the Court House, and places of worship, of the town, by several Episcopal Clergymen. Among the transient visitors, the name of Rev. Mr. Adams, then Rector of the Church at Stateburg, is best remembered. Still, as no records of their official acts exist, the due appreciation of their labours cannot be estimated.

Under this long train of adverse circumstances, the Church in Camden, as might have been expected, did not become extinct. Some of

its fast friends and adherents, remained faithful to their religious predictions. In the winter of 1829-30, a new movement was made by them, to procure ministerial services, according to their own faith and forms of worship. Accordingly, meetings of those friendly to the object, were called, and the necessary correspondence was opened with the Right Rev. Dr. Bowen. The Bishop, with an alacrity, for which his Episcopal character has been distinguished, gave immediate attention to gratify the wishes of the applicants for his favor; and to subserve the great interest of the Church. Having drawn up a subscription paper, he appended his own name to the document, in a very liberal donation; and recommended the object of it, to the patronage of churchmen generally. At his instant persuasion, the Rev. Edward Phillips, Domestic Missionary of Charleston, was prevailed upon to undertake a Mission, under the conjoined auspices of the Protestant Episcopal Society for the Advancement of Christianity in South-Carolina, and the Young Men's Missionary Society, for the summer of 1830, to the town of Camden, and the adjacent parts. Agreeably to appointment, Mr. P. arrived in Camden, July 3d, and preached on the next day, Sunday, in the Court House, to a respectably numerous congregation. The season of the year was extremely unpropitious to Missionary enterprise. Many of the citizens, who would have favoured it, had already gone on their accustomed visit to the North: others had retreated to their sand-hill residences for the summer. Those who remained, and could have lent countenance to the Missionary's labours, were attached to other communications. Accustomed, as he had been, to the multiplied engagements of a city ministry, the field of his duties seemed suddenly narrowed, and the prospect of successful labour in the last degree discouraging. A strong sense of fidelity to covenanted trust, was necessary to detain him at his post. Amidst all his discouragements, it was gratifying for him, to acknowledge an act of christian courtesy. By way of welcome and congratulation, the Presbyterian Minister, who was to spend the summer at the North, invited Mr. P. to use the unoccupied pulpit until the ensuing fall. The Missionary felt obliged to decline this kind offer, on the plea of preserving the peace and harmony of the christian community. As his avowed object was to build up, if possible, his own Church, he did not think it prudent, to expose his ministry to the censure of even an indirect effort at proselytism; and especially among those who had showed towards him, so liberal and christian a spirit. He thought it more advisable to procure a separate place of worship, where, untrammelled by the conflict of feelings and opinions, he might administer the sacraments and ordinances of religion, as its rituals prescribed. Accordingly, he applied for, and obtained the use of the Masonic Hall. In this building, (as more convenient and suitable than the Court House,) divine service was held, each morning of the Lord's day, and in the afternoon, at the School Room, in Kirkwood, (a pine land settlement, between one and two miles from Camden,) where, also, Thursday afternoon lectures were regularly delivered. The attendance of those two last named services, was much smaller than that at the Hall. But a very good idea of the rest may be drawn from the fact, that in the first communion (which was there administered monthly) only five ladies participated. However, at the opening of the winter, better congregations were obtained; several children were brought to baptism; additions were made to the

communion, and the prospect seemed to clear up fair, that the object of the mission would not be altogether fruitless. At the expiration of Mr. P.'s term of appointment, he returned to Charleston. In his report to the Societies, in whose service he had been engaged, among other official acts, it was stated, that the Episcopalians in Camden were organized into a regular congregation; that an act of incorporation had been granted to them, by the Legislature of the State, under the name of the Vestry and Wardens of Grace Church; and that application would be made, by appointed delegates, for admission into the Convention of the Churches in the Diocese. The result of this mission was gratifying to all parties engaged in it, and particularly so to the members of the new Church, who expressed the unanimous wish, that Mr. P. should become their Pastor. Having resigned the charge of the domestic mission, and the interesting fold of St. Stephen's Chapel, he accepted the appointment, made to him important, from the posture of circumstances, and entered upon its duties on the first of the ensuing year. The leading object of attention opened to him in the new field of labour, was the erection of a place of worship. A lot on De Kalb-st. had been purchased for this purpose, at the price of \$400. But the situation seemed to the Rector extremely injudicious, from its contiguity to the Presbyterian Church. At a subsequent meeting of the congregation, the resolution prevailed, to exchange the purchase for a more convenient site on Broad-street, and at the advanced cost of \$900. A deduction of nearly \$100 from this amount, was created by the sale of some small buildings, purchased with the lot, which thus stood at the value of about \$800. The subscription list, estimating donations of money, labour and materials, exceeded \$3000, (\$100 of which was subscribed in Charleston,) and warranted the commencement of the building. A resident of the district promised to give the worth of \$400,* in bricks, which should be applied to the purchase of an organ, on the condition that a certain bricklayer from New-Jersey should be engaged to do the work. The Building Committee very thankfully agreed to the proposal. Contracts were entered into with the individual referred to, Samuel Freeman, who engaged to do all the brick work; and with Ralph Johnson, who obligated himself, in a similar manner, to finish the wood work of the Church, within twelve months from date. The former for the consideration of \$2000, and the latter for that of \$1500. All necessary arrangements being made, the Corner Stone of the Church was laid by the Rector, Jan. 29th, 1831. The order of exercises used on the occasion, was as follows:—The Throne of Grace was addressed by the Rector, in a compilation of prayer from the Collects; next the 100th Psalm, was chanted by the members of the Handel and Hayden Society, who volunteered their services; then the Rector deposited the stone in its proper position, repeating these words—"The Corner Stone of Grace Church I here deposit, to the honor and glory of the ever blessed Trinity, Father, Son, and Holy Ghost. Amen." A hymn, composed for the occasion, was then sung. After which, followed the address. Chanting of the Gloria Patri then succeeded. The whole was concluded with the benediction. A copy of the hymn and of the address, appeared in the Gospel Messenger of March, 1831. In the Corner Stone were deposited, a

* The donation of \$400 was never made.

Prayer Book and Bible; an Almanac, and several religious and secular periodicals; some gold and silver coins of present currency; and the following document:—

DEO SEMPITERNO,
PATRI FILIO SPIRITUQUE SANCTO,
GLORIA.

Omnibus successoribus in fidem, nostri Domini Jesu Christi,
Hasce literas perlecturis,
(Pax vobiscum,)

Hanc petram in angulo parietis depositam fuisse
Reverendo EDVARDO PHILLIPS, Rectore,
Die in hoc kalendarum Februarii duodecimo,
Cognitum.

De senatus consulto Johannes Boykin, Samuel Boykin, Johannes Cantey, Daniel Carpenter, Jacobus Doby, Benjaminus Elmore, Reverendus Edvardus Phillips, et Edvardus Anderson, M. D. Jacobusque Deas, in unum corpus fuerunt Associati, cum titulo cooptatorum in consilium Paræciæ Aeditui Protestantis Episcopalis
"Gratiæ Ecclesiæ," Camdeni,
Carolinæ Australis.

Omnibus privilegiis ad hanc societatem pertinentibus, in memoriam hujus rei nec non Ad posteritatem dirigendam in situm Ecclesiæ quam benedicat Deus,
Pro secula seculorum nomina nostra subscripta.

From fear that this writing might in time be effaced, in another paper was added, of which the following is a copy:—

THIS CORNER STONE *

Of the Protestant Episcopal Church, by name Grace Church, was laid in the town of Camden, South Carolina, U. S. A. on a lot of land purchased from Joshua Reynolds, for the sum of nine hundred dollars. (\$900.) and is situated on the West side of Broad-street, sixty-six (66) feet South of DeKalb-street. The ceremony of depositing the stone was performed by the Rev. Edward Phillips, Rector, assisted in the services of Psalmody by the Handel and Hayden Society, this day. January 20th, 1831.

At the last annual meeting of the State Legislature, an Act of the Assembly was passed, by which John Boykin, Samuel Boykin, John Cantey, Daniel Carpenter, James Doby, Benjamin S. Elmore, Rev. Edward Phillips, Edward Anderson, and James S. Deas, were incorporated under the name and title of the Vestry and Wardens of Grace Church, Camden. Samuel Freeman, principal architect, has contracted to build this Church of brick, in the Gothic style, having a square turret and belfry in front, sixty feet (60) in length by thirty-eight (38) in breadth, for the sum of two thousand dollars (\$2000). And Ralph Johnson, carpenter, contracts to furnish the wood work, necessary for the same, for the sum of fifteen hundred dollars (\$1500.) The whole building to be completed within the current year *Posteritati*.

Owing to the extreme difficulty of procuring materials in proper order for use, and other causes, the Church could not be occupied until the ensuing year. The first sermon was preached in it (although in an unfinished state) July 1st, 1832, from the text "I was glad when they said unto me, let us go into the house of the Lord."—Psalm cxii. 1. Externally, the Church presents a very handsome appearance. Its inside arrangements and furniture are very becoming and appropriate. The number of pews is 46. By the indefatigable industry of the ladies of the congregation, who had formed themselves into a sewing society, a very brilliant toned organ was purchased, from the factory of Erben, New-York, for the Church, at the cost of \$700. A splendid Bible, for the desk, was presented by Mr. Bentham, of Charleston. Other individuals, of that city, made handsome donations. Several ladies, at the suggestion of Mrs. Wagner, contributed to the purchase of a silver Communion service, consisting of two cups, a plate and paten; and also of a silver Baptismal bowl. Mr. E. Thayer presented the Prayer Books for

the desk and altar. Drapery of crimson damask, (to the value of \$70,) for the Pulpit, was the donation of Mrs. P. M'Ra, of Sumpter. The Church was consecrated by the Rt. Rev. Dr. Bowen, assisted by Rev. C. E. Gadsden, D. D. Rector of St. Philip's Parish, Charleston, and the Rector of Grace Church, Nov. 14th, 1832. After the very interesting service of Consecration, and a luminous and appropriate sermon from the Bishop, he administered the holy and apostolic rite of Confirmation, to sixteen persons. By the subsequent enterprize of the Sewing Society, a very fine toned Bell was procured from New-York, for Grace Church. The original cost of the bell was \$190. The total amount of expenditure in the building, decoration and improvements of the Church, is something less than \$6000. Taken as a whole, the structure, with its arrangements, is very much admired. In the renewed prosperity of Camden, of which there are present indications, the Church, it is presumed, will hold a commanding influence.

FOR THE GOSPEL MESSENGER.

PROPOSED CATECHISM

To be used by the Teachers in the Religious Instruction of Persons of Colour.

(Continued from page 205.)

LESSON III.

ON THE CREED.

What was the second thing your sponsors promised for you? "That I should believe all the articles of the Christian faith."

Where are these articles to be found? In the Bible.

By whom was the Bible written? By holy men of old, who were moved by the Holy Ghost.

And is the Creed taken out of the Bible? Yes, the sense of it is, and often the very words.

What is the Creed sometimes called? The Apostles' Creed.

Why is it called so? Because it teaches the same things that the Apostles taught.

Why is it called the *Creed*? Because "creed" means "belief," and this is what I am to believe.

How are you to believe it? Not only with my head, as the devils do, but "with my heart unto righteousness."—Rom. x. 10.

What is it to believe "unto righteousness"? To believe so that I may be accepted by God for Christ's sake, and through Him become holy in my life.

But is it enough to believe "with your heart"? Not unless I confess Christ openly with my mouth, and by living according to his will. Rom. x. 10. James ii. 20. 1 Peter i. 5.

In whom does the first part of the Creed teach you to believe? In "God the Father."

Who is God? God is a Spirit, whom "no man hath seen nor can see." John iv. 24. 1 Tim. vi. 16.

Who made God? No one: "the Father hath life in himself." John v. 26.

Did God ever begin to live? No: "from everlasting to everlasting thou art God." Psalms xc. 2.

Will God ever die? No: "the Lord shall endure forever. Psalm ix 7.

Does God ever change? No: He says, "I am the Lord, I change not." Mal. iii. 6.

Where is God? "The eyes of the Lord are in every place, beholding the evil and the good." Prov. xv. 3.

How much does God know? "God knoweth all things; the Lord searcheth all hearts; thou, O Lord, knowest me." 1 John iii. 20. 1 Chron. xxviii. 9. Jer. xii. 3.

Can you hide yourself from God? "Whither can I go from his spirit, or whither can I flee from his presence?" Psalm cxxxix. 7.

Does He always see you? "He compasseth my path, and my lying down, and is acquainted with all my ways. Thou, God, seest me." Psalm 139. 3. Gen. xvi. 13.

Of whom is God the Father? "He is the God and Father of all (Eph. iv. 6.) and especially of our Lord Jesus Christ, (1 Cor. i. 3.) and of Christians."

How is he your Father? Because he made me, "for we are his offspring." Acts xvii. 28.

How else? Because he keeps me alive, for in him we live and move and have our being. Acts xvii. 28.

And how besides? Because I became his child at my baptism.

Who are his sons indeed? To as many as receive Christ, to them gives he power to become the sons of God, even to them that believe in his name. John i. 12.

And what will He do for such children? If we be sons then are we heirs, and He will withhold from us no good thing. Rom. viii. 17. Psalm lxxxiv. 11.

Is God good? Yes: His tender mercies are over all his works. Psalm cxlv. 9.

Is He good to us? Yes: for, like as a father pitieth his own children, so the Lord pitieth them that fear him. Psalm 103. 13.

Is God just? Yes: the Lord is just and loving righteousness. Isaiah xlv. 21. Psalm xi. 7.

Is God true? Yes: He is the God of truth. Isaiah lxv. 16.

What does that mean? That he will always do as he says. Isaiah xlvi. 11.

Is God holy? Yes: the Lord our God is holy, and cannot look upon iniquity. Liv. xix. 2. Heb. i. 13.

Is God Almighty? Yes: for he says, I am the Almighty. Gen. xvii. 1.

Can he do all things? Yes: He doeth whatsoever pleaseth Him. Eccl. viii. 3.

Can any hinder God? None can stay His hand, and none deliver from Him. Daniel iv. 35. Job x. 7.

Can you sin against God and get off? No: for who hath hardened himself against Him and prospered? Job ix. 4.

Can any one hurt you unless He chooses? If God be for us, who can be against us? Rom. viii. 3.

How then should you feel towards God? We should fear the Lord and trust in him forever. Isaiah xxvi. 4. Psalm cxv. 11. Job xiii. 15.

What do you mean by God's "making heaven and earth?" That all things were created by Him. 1 Gen i. Acts xiv. 15, Col. i. 16.

How did he make them? He spake and it was done. Psalm xxxiii. 9, 6. Heb. xi. 3.

How are they kept together? He upholdeth all things by the word of his power. Heb. i. 3. Neh. ix. 6.

How are they ruled? By his power and wisdom. Psalm lxvi. 7.

Is God wise? He is the "only wise God." 1 Tim. i. 17. Prov. iii. 19.

Did God make you? Yes: the Lord God made my body of the dust of the ground. Gen. ii. 7.

Did He make your soul too? "He formeth my spirit within me. Gen. ii. 7. Zech. xii. 1.

Does God take care of you? Yes: He careth for us. 1 Peter v. 7.

Can God kill you? He is "able to destroy both body and soul in hell. Matt. x. 28.

What then does God expect from you? That I should "glorify Him in my body and in my spirit, which are God's." 1 Cor. vi. 20.

How are you to glorify God? By keeping His commandments—for our Saviour says, "herein is my Father glorified, if ye bear much fruit." John xv. 8.

Whom do you say that you believe in next? "In Jesus Christ, his only Son, our Lord."

What does the word "Jesus" mean? Saviour.

Why was he named Jesus? Because "He shall save his people from their sins." Matt. i. 21.

Can any one else save you? No: "there is none other name under heaven given among men whereby we must be saved." Acts iv. 12.

What is the meaning of his other name, "Christ?" The Messiah, or, the Anointed.

Why was he called so? Because he is to us a Prophet, a Priest, and a King; and in old times all these persons were anointed.

What is it to anoint? To pour oil on a person.

How was Christ anointed? Because he was set apart for his offices by the grace of the Holy Spirit.

What does the grace of the Spirit answer to? The oil.

How is he our Prophet? Because he tells us what is come to pass, and what God would have us do. John vi. 14.

What is your duty to him as your Prophet? We should believe and do all that he has told us. Matt. xvii. 5.

How is he our Priest? Because "He came into the world to put away our sins by the sacrifice of himself." Heb. ix. 26.

What else does he do as our Priest? He is our "advocate with the Father," and "blesses us by turning us away every one from his iniquities." 1 John ii. 1. Acts iii. 26.

What is your duty to him as your Priest? I must look for my sins to be pardoned, and my services to be accepted, only for His sake.

Where is He called our King? "It is written, fear not, daughter of Zion, behold, thy King cometh. Zech. ix. 9. Matt. xxi. 5.

How is he our King? Because he protects us; gives us laws for us to obey, and helps us to get the better of the enemies of our souls.

As your King, will he ever call you to account? Yes: He will reward or punish all men, rendering to every man according to his works. Psalm lxii. 12. 1 Cor. v. 10.

What then is your duty to Him, as your King? I should respect and obey him.

What else? I should listen to his word and his ministers.

What besides? Seek to glorify him, and prepare to meet him.

What else is Jesus called? Our Mediator.

What does that mean? That he has made peace between God and man. Rom. v. 1.

Whose Son is Jesus Christ? The Son of God.

How is he God's Son? Because he was conceived of the Holy Ghost. Luke i. 35.

Does God call him his Son? Yes: God says, thou art my Son. Psalm ii. 7.

How is he God's *only* Son? Because he was begotten of God from all eternity. John i. 14. iii. 16.

Is he equal to God? Yes: Jesus says, "I and my Father are one." John x. 30.

How then ought you to behave to him? We should worship him, "honouring the Son even as we honour the Father." John v. 23.

What is Christ said to be to us? "Our Lord," or Master. "To us there is one Lord Jesus Christ. 1 Cor. viii. 6.

How is he our Lord? As he is God, we and all things were made by him. John i. 3. Col. i. 16.

And how else? As he is Mediator, all power in heaven and earth is given unto him. Matt. xxviii. 18.

Of whom is he especially the Lord? He is head over all things to his Church—that is, to Christians. Eph. i. 22.

How then should you behave to Christ? We should fear, love, and obey him. Mal. i. 6. John xiii. 13.

Is Christ the son of any one else besides God? He is also the Son of Man. Matt. viii. 20.

Why do you say he is the Son of Man? Because, though he is God, yet he became a man—"the Word was made flesh," John i. 14.

Was he then no longer God? No: He was still God, though "manifest in the flesh." 1 Tim. iii. 16.

How did he become manifest in the flesh? By being "conceived of the Holy Ghost."

From whom had he his nature of man? "He was born of the Virgin Mary."

Had it been foretold that he should be born in this way? Yes: Isaiah says: "Behold a Virgin shall conceive and shall bear a Son, and thou shalt call his name Emmanuel. Isaiah vii. 14.

What is the meaning of Emmanuel? "God with us."

Is his nature the same as ours? Yes: except that he is without sin. Heb. 4. 15. 1 Cor. v. 21. 1 Peter i. 19.

Where was he born? In Bethlehem of Judea.

Why did our Saviour become a man? Because he loved us, and wished to give himself to save us. Gal. i. 4. ii. 20. Tit. ii. 14,

How did he give himself for us? By suffering and dying in place of us.

What, but for this, would have become of you? God would have destroyed both my body and soul in hell. Matt. xviii 11.

Why would God have done so with you? Because I have sinned, and God says "the soul that sinneth it shall die." Ezek. xviii 4.

Under whom did Christ suffer? "He suffered under Pontius Pilate."

Who was Pontius Pilate? The governor of the country.

Was Pontius Pilate a Jew? No: He was a Roman.

Why is his being governor at that time mentioned? To shew us that the word of God had come to pass.

What was that word? The prophecy by the mouth of Jacob.

What had Jacob prophesied? That at the coming of the Messiah the Jews should be governed by a stranger. Gen. xlix. 10.

Who gave him up to Pontius Pilate? His own countrymen, the Jews. Matt. xxvii. 2.

Who betrayed him to them? His own familiar friend, Judas Iscariot. Psalm xli. 9. Matt. xxvi. 23.

Did Pontius Pilate think that Jesus was guilty? No: He called Jesus "a just person," and said "I find no fault in him." Matt. xxvii. 24. Luke xxiii 4.

How then did the Jews get Pontius Pilate to condemn him? By setting up false witnesses against him. Matt. 26. 60.

How did they make him suffer? They mocked and beat him—they put on his head a crown of thorns, and then they led him away to be crucified.

Did he suffer any where but in his body? Yes: His soul was exceeding sorrowful. Matt. xxvi. 38.

Where was he crucified? On Mount Calvary. Luke xxiii. 33.

How was he crucified? By being nailed through his hands and feet and left to hang on the cross.

How long was he left on the cross? About three hours. Matt. xxvii. 45, 46.

What took place then? He yielded up the spirit and died. Matt. xxvii. 50.

What became of his body? It was taken down and buried. Matt. xxvii. 57—60.

Where was it buried? In the tomb of one of his disciples.

What became of him, that is, of his soul? "He descended into hell."

What is meant by hell in this place? Not where the wicked are to be forever punished—but the place where the spirit is to stay till the rising of the body. Luke xxiii. 43.

Did the spirit of Christ stay there long? No: on the third day after this, his spirit came back to his body.

And what next? "He rose from the dead." Matt. xxviii. 6.

On what day of the week did he rise? On the first day, or Sunday. Matt. xxviii. 1.

What has that day been therefore called? The Lord's Day. Rev. i. 10.

Who raised him up? He himself, by his power as God.

Where are we told this? He says himself: "I lay down my life that I may take it again." John x. 17.

What does this shew about him? That he is the Son of God, with power. Rom. i. 4.

What may we hope for from this? That we shall be pardoned and accepted, if we believe in him.

How so? Because he rose again for our justification. Rom. iv. 25.

What good will come to our bodies? They shall be raised up. 1 Cor. xv. 23.

How long was our Saviour on earth after he rose? Forty days. Acts i. 3.

What did he do during this time? He taught his disciples many things. Acts i. 3.

What became of him then? He ascended, that is, went up into heaven.

How did he ascend? He was taken up in a cloud. Acts i. 9.

Who saw him go up? His disciples.

Where is he now? He sitteth at the right hand of God. Mark xvi. 19.

Has God a body as you and I have? No: He is a Spirit.

What then is meant by Christ's being at his right hand? That he is lifted up to great power and happiness.

What is meant by his *sitting* there? That he is settled there safely and quietly.

What power has he now? He himself says: "All power is given unto me in heaven and in earth." Matt. xxviii. 28.

And how is he using this power? He governs the world. Rom. xiv. 9.

What does he do for us? He takes care of us.

What especially does he send us? The grace of his Holy Spirit. John xv. 26, xvi. 7. Acts ii, 33.

What besides? He ever liveth to make intercession for us. Rom. viii. 34. Heb. ix. 24.

How does he make intercession for us? He pleads with his Father to pardon our sins and bless us. 1 John ii. 1, 2.

What is he called on account of this? Our Intercessor or Advocate.

Is our Saviour to stay always at God's right hand? No: "From thence he shall come to judge the quick and the dead."

When will this happen? At the end of the world. Matt. xiii. 40, 41.

Whom will Christ judge? "We shall all stand before the judgment seat of Christ. Rom. xiv. 10. 2 Cor. v. 10.

Who are "the *quick*?" Those who shall be found alive at the day of judgment. 1 Thess. iv. 15.

Who are meant by "the *dead*?" All who shall have died before that time.

How will Christ come to judgment? "From heaven, with his mighty angels, in flaming fire." 2 Thess. i. 7.

What shall be heard then? The voice of the archangel, and the trump of God. 1 Thess. iv. 16.

What will this be for? To call men to come and be judged.

What shall become of the earth? It shall be burned up with all the things that are in it. 2 Peter iii. 7, 10.

Where shall Christ sit? "On a great white throne." Rev. xx. 11.

For what things shall men be judged? For every thing that they have done. Ecc. xi. 9, xii. 14. 2 Cor. v. 10.

But only for these? No: for all besides that they have left undone. Matt. xxv. 42, 43.

But is this all? No: He will bring to light every idle word and secret thought. Ecc. xii. 14. Rom. ii. 16. Matt. xii. 36.

By what rule shall we be judged? By the holy law of God.

What then will become of the wicked? They shall be shut up forever in hell, with the devil and his angels. Psalm ix. 17. Matt. xxv. 41, 46. Rev. xiv. 11.

And where will the righteous go? To heaven, to be there forever, with God and the good. 1 Thess. iv. 17.

FOR THE GOSPEL MESSENGER

EXTRACT FROM A SERMON.

By the Rector of St. Paul's Church, Augusta, Geo.

I cannot permit the services of this morning to pass off, without adverting to a recent dispensation of divine providence, the intelligence of which has been received since we last assembled in this place for public worship. I mean the death of that most estimable and highly respectable member of this congregation Mr. Richard Tubman. You have probably all been apprised of his death which took place on the 10th of this month near Lincolnton, N. C. while on his journey to the Virginia Springs. We have as yet, received scarcely any intelligence in reference to the particulars of the last illness of our excellent departed friend. We cannot but hope however, that, in that trying season when flesh and heart were failing he was enabled to find strength and support in a sincere and humble reliance on that God and that Redeemer upon whose worship in this place, he habitually attended with such exemplary regularity and apparently with so much devoutness.

The regret which this intelligence has awakened throughout our community generally, has probably been no where more sincerely felt than among the members of this congregation. With this congregation the deceased was closely identified from the time of its organization up to the period of his death. His attachment to it was ardent and sincere, and his attendance upon religious worship regular and devout. Seldom indeed was his place among us, observed to be vacant. But my brethren, the place which knew him here, shall know him no more forever. This is a consideration, in reference to *any one* who has been so long a regular and habitual attendant in the place where we are accustomed to worship, which disposes the mind to solemnity and the heart to the indulgence of kindly emotions. But the deceased had higher claims than this, on the good feelings of this congregation. They were the claims of a most kind and liberal *benefactor*. On this point, however, I feel it unnecessary that much should be said by me whose knowledge of him has been comparatively recent in the presence of so many of those who passed with him through those trying periods in the affairs of the congregation, which were calculated to test the warmth and the steadfastness of his attachment, and who have witnessed the generosity and munificence with which from time to time, he has contributed of his worldly substance to the relief of her wants; and the deep solicitude for her honour, and welfare, which as a member of the vestry he has uniformly manifested in her councils. Yes, my brethren, this congregation has indeed lost one of its best, its kindest earthly friends.. His kindness to us, I am persuaded can never be forgotten, his memory

must ever be honoured. His surviving brethren of the Vestry, have, within the past week, for themselves personally, and in justice to the sentiments of the Congregation, whom they represent, spread upon their records a formal and enduring testimony of the gratitude, respect and affection with which his memory is regarded by *us*: and sincerely do we hope also, that his interest in our behalf, and his pious benefactions have been remembered *elsewhere*—even by him who has promised that whoso ever giveth but a cup of cold water to *his* servants, shall in no wise lose his reward.

But my brethren, whilst thus testifying, as a congregation, our affectionate respect for the memory of a friend and a fellow worshipper with whom we have been accustomed “to walk to the house of God in company” and of a kind and liberal benefactor, can we forget, at the same time, that our whole Zion mourns and is desolate, under a still wider and more disastrous breach which death has recently made upon her. My brethren, what means this unwonted spectacle? what mean these sad funeral emblems? why has our sanctuary this day shrouded herself in the sable habiliments of wo? why has her bell, in summoning us hither this morning, changed its accustomed clear and cheerful sound for a suppressed and mournful intonation? Alas! these things proclaim to us, that “a great man hath fallen in Israel.” Yes my brethren, the great, the good, the venerated, the beloved Bishop WHITE is departed from among us! On Sunday the 17th day of the present month, about the hour when *we* were offering up in this place, the sacrifice of praise and thanksgiving to God, in that beautiful and touching Liturgy, for the possession of which, we are indebted, under God, so essentially to *him*, and which had so long successfully nourished his own devotions and those of the people among whom he ministered—on that day, and whilst *we* in our affections and our desires merely, were striving comparatively in vain, amidst the clogs and imperfections of the body, to rise up to the Father of our Spirits, *his* gentle spirit, disencumbered of its tenement of clay, was triumphantly passing forth to a better world, to mingle its lofty praises with the general assembly and Church of the first born, with angels and spirits of the just made perfect. Yes my brethren, the time honoured saint whose head was whitened with the snows of nearly ninety winters, the venerated earthly head, the wise Patriarch, the presiding Bishop of the American Protestant Episcopal Church, he whose prudent counsels and whose mild and beneficial control have guided and, under God, blessed our beloved church, through the trials and difficulties of half a century—who has watched over her with paternal solicitude, until “the little one has become a thousand” and until “lengthening her cords and strengthening her stakes,” she has become a joy and a praise in the whole land, has at length closed his long and laborious career and passed to his rest and his reward. That bland, that humble, that simple minded, that pure, that almost spotless Christian, whose lovely life adorned and honoured our church, walks no more among us, to charm us with the beauty of practical holiness and to *live down* the aspersions of our adversaries. That able, that faithful, that edifying, that winning preacher of the glad tidings of salvation, delivers no more among us the gracious message of his master. The tones of his loved voice—loved in proportion as they were faint and tremulous, from age—direct no longer the devotions of God’s people in his earthly courts. Stiff in death are now those venerable hands, which

have conferred the sacred office, and the awful responsibilities of the Episcopate upon the whole body with the exception of a single individual of our surviving Bishops; and through others of those Reverend Fathers of the Church, must the holy ministerial commission be hereafter transmitted. His venerated form hovers no longer like some emanation from a better world over our pious youth, as they bend around our altars, to recognize their baptismal vows and to receive from his paternal hands, the Apostolic benediction. His gentle accents rise no longer among us to consecrate to the God of Heaven, his earthly sanctuaries. His able and masterly pen illustrates no longer the principles and institutions of our pure and Scriptural Church, nor defends them when assailed, with learning and power equalled only by his gentleness and candour and forbearance towards her adversaries; nor does he trace any longer with that pen, the *history* of that Church—from time, of which himself alone remained to tell the story up to the passing day, whose events we ourselves do see and hear. Thanks to a kind providence however, that pen dropped not from his hand until it had been permitted to record those acts and proceedings of absorbing interest which signalized the last General Convention of our Church; a work which lay especially near to his own pious heart, and in view of the recent accomplishment of which, he was doubtless disposed with his dying lips to exclaim, *now Lord* “lettest thou thy servant depart in peace.” Yes, my brethren, he is gone. The Patriarch, the Father, the Counsellor, the Champion, the Chronicler, the ornament, the beloved of our Zion, is withdrawn from us. His sun has gone down, and with strict truth may it be said, with reference to his mental powers, though at the age of nearly ninety years—that, that sun has gone down when it was yet day.” This bright, this guiding, this cheering luminary of the Church is extinguished; and by other human lights must her steps, under her divine head, be hereafter directed.

Have we not reason then, my brethren to cry out, under this bereavement “Help Lord, for the godly man ceaseth, for the faithful fail from among the children of men!” Yet let us not despond. Let us look to his beloved survivors in the sacred Apostolic office, and derive a holy encouragement from the gracious promises made to them “lo I am with you always even unto the end of the world.” Let us not distrust those blessed promises—“no weapon that is formed against thee shall prosper, and every tongue that is raised against thee in judgment, thou shalt condemn—the Lord will comfort Zion: He will comfort all her waste places: He will make her wilderness like Eden and her desert like the garden of the Lord. Joy and gladness shall be therein, thanksgiving, and the voice of melody.”—Yes my brethren,

“Sure as God’s truth shall last,
To Zion shall be given
The brightest glories earth can yield,
And brighter bliss of heaven.”

My brethren, let us lead *our* part each in the station assigned us, towards the accomplishment of those animating promises; by the careful cultivation of that holiness which was so beautifully illustrated in the person of the beloved prelate, whose loss we deplore—that holiness which the Church is designed to promote—and let us bear in mind that until this end is accomplished in her children she can never effectually “rise and shake herself from the dust, and put on her beautiful garments.”

NOTICES OF NEW PUBLICATIONS.

A Charge, delivered to the Clergy of the Deanery of Sarum, in August and September, 1833. By HUGH PEARSON, D. D. Dean of Salisbury.—

We have brought this Charge to view, not for the purpose of inviting attention to it, (for a few copies only are in this country,) but to make the following extracts, to which we shall give what we conceive to be appropriate headings.

A hint worthy of the attention of our country Clergymen.—"I would strongly recommend what those who have adopted it have found to be extremely useful: I mean an occasional cottage reading, or week-day lecture. In parishes of considerable extent, and where many of the people live at a distance from the church, the practice of meeting a few, particularly the aged, the sick, or the infirm, and of simply reading and expounding a chapter in the Bible, accompanied with prayer, generally proves highly acceptable and beneficial; and if only a small congregation can be occasionally assembled at church for the same purpose it cannot be doubted that much good will result from it. Independently of the opportunity afforded by such occasional services of imparting instruction of a more familiar and elementary nature, than can be easily introduced into stated discourses on the Sunday, they possess the singular advantage of being *voluntary*, and consequently of impressing the minds of the people both with a deeper sense of the importance of what is thus urged upon their attention "out of season," and with a stronger conviction of our own sincerity and earnestness in the great work of their salvation."

Vindication of an establishment so far as Great Britain is concerned.—"Christianity being manifestly conducive to the best and highest interest of mankind, to their present as well as to their eternal welfare it is clearly one of the first duties of every Christian legislature to provide for its establishment, and to protect and support its ministers. In point of fact, the endowments of our own Church did not, in general originate with the state, but, for the most part, in the spontaneous munificence of pious and charitable founders. The title to such revenues is as unquestionable, and, to say the least, as ancient as that by which any other property is possessed; in most cases, indeed, it is far more so. To alienate it therefore, and to apply it to any other purposes than those to which it was originally dedicated, is clearly irreconcilable with those fundamental principles by which the rights and privileges of the community at large are preserved and secured. Not to insist, however of the title of the Church to the property with which it has been endowed, to what objects, it may be asked, could its revenues be diverted, which would be capable of diffusing such great and various blessings among the people of this country, as those of which the Church has for ages been the dispenser? It is too much the characteristic of mankind to be insensible to moral and religious privileges, and forgetful of advantages long continued and habitually enjoyed. It would otherwise require but little observation and reflection to perceive the incalculable importance and value of our ecclesiastical establishment. The distribution of several thousands of well educated men trained and solemnly dedicated to the service of God and the care of souls, settled in parishes, for the most part of moderate extent, through-

out the kingdom, and in general qualified and disposed to fulfil their sacred duties with fidelity and ability, cannot but be productive of the most beneficial effect upon all classes of the community. Is it nothing to have a "form of sound words," in which all may stately join, in offering up "supplications, prayers, intercessions, and giving thanks for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty." and in which we may at the same time implore for ourselves all spiritual and temporal mercies, brought as it were to our very doors? Is it nothing that in these consecrated places of parochial worship, the word of God should be read and expounded, his providence and grace continually recognised, his authority held up, his mercy in Jesus Christ exhibited, the duties of repentance and faith, and the necessity of a holy and religious life enforced, the sacraments duly administered, and "the blessed hope of everlasting life" displayed? Is it nothing that in almost every district a resident clergyman raised by his education or rank above the great body of his parishioners, should be stationed, who in addition to the comparatively inferior, but valuable advantage of spending his income among them, (often derived more from private resources than from church revenue,) is constantly at hand to visit the sick and afflicted, to relieve the distressed, to superintend the education of the children of the poor, as well as other local charities, to be the adviser, comforter, and example of all around him? If in every case the whole of this gratifying picture is not realized, it cannot be denied that in the great majority of instances it is, and that in many it is far exceeded. And is it, I would ask, "a light thing" that such an order of men, so qualified and so dispersed, should be planted among us; or are the benefits I have just enumerated, of so little value or so easily secured, that any would grudge the emoluments which they may receive, or risk the loss or the diminution of them, by alienating or abridging the funds by which so beneficial and so beautiful a system is sustained? That this would be the consequence of subverting the present establishment of the Church of England, can scarcely be questioned. In towns and in the more wealthy and populous parts of the country, something like a provision might be made by voluntary contributions for the maintenance of religious worship; but in the poorer and more thinly inhabited districts, and in places remote from the seat of trade and commerce, difficult of access and destitute of local patronage, (and how numerous are such parishes!) the spiritual wants of the inhabitants would be neglected, or scantily supplied; while the uniformity of worship and instruction, and the safeguard of sound doctrine, upon which the usefulness of an establishment so much depends, would be altogether destroyed; and the character, both of the ministers and the people, would be inevitably deteriorated and debased.

The times and their duties.—Inquire to what extent you are rising to the exigence of the times in which we live. These are, doubtless, very extraordinary. The astonishing diffusion of education, and of general knowledge, by the circulation of cheap, and at the same time, of able and useful publications, in almost every department of literature, art, and science, forms in itself a most powerful and daily increasing call upon the clergy to keep pace with the advancing intelligence and information of the people, but to approve themselves "able ministers of

the New Testament," capable both of exhorting and of "convincing gainsayers;" endeavouring to guard those who are committed to their care against the suggestions and insinuations of infidelity, to direct their minds to higher objects than any which are presented to them by this world's knowledge, and in this as well as in every other pursuit, to show unto them "a more excellent way."

Lectures on the Catechism of the Protestant Episcopal Church. By THOMAS SECKER, L. L. D. late Archbishop of Canterbury.—Archbishop Secker was born in the 17th century. His parents were dissenters and of course he was educated in the principles of dissent. He subsequently however conformed to the Church of England and was admitted to holy orders by Talbot, Bishop of Durham in 1722. Ten years after his ordination, he became chaplain to the King, and in 1735, he was elevated to the Episcopal office and consecrated Bishop of Bristol. From Bristol he was soon after translated to the See of Oxford, and on the demise of Bishop Hutton in 1758, the Duke of Newcastle, then at the head of the Cabinet, placed Secker in the Primacy. Archbishop Secker is represented to have been an enlightened scholar, an animated preacher, and a sound divine. His published works consist principally of Episcopal Charges and Sermons, which furnish abundant evidence of his piety, learning and orthodoxy. The most popular of his writings perhaps are his Lectures on the Catechism, which are characterized by much perspicuity of style and depth of argument. This work contains among other useful matter, a practical exposition of the Apostles' Creed, the Ten Commandments and the Lord's Prayer. It embodies therefore a summary of Scriptural Theology, useful for all Christians but especially to the Clergy and Sunday School Teachers. We are pleased to see an edition of this work issued from the American press.

This is a very comprehensive work for, it is not only an epitome of gospel doctrine and duty, but of the evidences (see Lecture IV.) of the Gospel also. On the "doctrine of Episcopacy" it is not so full as might have been desired, and therefore something on that subject, (which might be supplied in part from his Sermon on Rev. v. 20 and perhaps from other writings of his or of some other author) would give additional value to the volume. So also would his Sermons on the Liturgy and the Sermon on education, from Deut. xxviii 46. of which the Rev. Dr. Doddridge remarked, "considered in the view of a philosophical essay, it is the best, and wisest I ever read. The Sermon on Confirmation, by the same author is a valuable addition to the present collection and the whole is cordially recommended to the attention of honest inquirers in general as to the principles and precepts of the Protestant Episcopal Church. The book can be had of the publisher of the Gospel Messenger.

The Church's Care for little Children; the second Charge to the Clergy of the Diocese of New Jersey, at the opening of the Annual Convention, in Trinity Church, Newark, May 25 1836; by the Rt. Rev. GEORGE W. DOANE, D. D. Bishop of the Diocese.—This is an interesting and valuable paper. We hope it will be generally read, not by the Clergy only, but by parents, guardians, and sponsors, Sunday School teachers, and all teachers, and indeed by all, (and who is not, or ought not to be of

the number ?) who are concerned for the highest welfare of the rising generation, and the propagation of Christian truth. Its great subject is catechising, its importance, its proper method, the estimation in which it is held by the wise and good and in particular by "the Church." The Rt. Rev. author seconds his precepts by his example, for not only in the parish of which he is rector, but throughout the diocese, he gives much of his time to the too generally slighted, if not neglected duty of catechising. The following remarks from Hannah More which form the motto of this Charge are peculiarly striking.

"Tis a pity that people don't look at their catechism sometimes when they are grown up: for it is full as good for men and women as it is for children; nay better; for though the answers contained in it are intended for children to repeat, yet the duties enjoined in it are intended for men and women to put in practice. It is, if I may so speak, the very Grammar of Christianity, and of our Church; and they who understand every part of their catechism thoroughly will not be ignorant of any thing which a plain Christian needs to know."

From the opinion that—"The use of catechisms preliminary to it, and of catechisms explanatory of it, and of catechisms for those of riper years, is altogether *unnecessary* and tends to distract the mind," we ask leave to dissent, because we value such introductory catechisms as "Easy Questions," by Mrs Sherwood, and Bishop Hobart's "Introductory Catechism," and such extended and explanatory catechisms as Bishop Hobart's "Church Catechism, enlarged, explained, and proved by Scripture" as also the Questions on the Prayer Book, and others set forth by our General School Sunday Union. We think also that the canon which enjoins instruction not only by the catechism but by "catechetical lectures" indirectly recommends explanatory and enlarged catechisms. The peroration of this Charge is admirable in its tone."

"Every where my Reverend Brethren, I receive the liveliest evidence of the people's approbation of your public labours. Too often is it qualified with deep regret, that they are not indulged in greater measures with your Pastoral intercourse. I know that these complaints are sometimes without reason. But they spring from feelings that do honor to your office. They attest the general estimation of your personal worth. I rejoice to hear them. I beseech you not to disregard them. Accept the challenge which they give. Go in and occupy the willing hearts that wait on your acceptance. Win them through Christ. Win them to holiness. Win them for heaven.

"My brethren, Reverend and beloved; the care of souls is a tremendous care. It calls for all our talents, for all our efforts and for all our time. To be faithful in it, to find a blessing in it, we must give ourselves up to it, and draw our cares and studies all that way. A world is no equivalent to one immortal soul. Ten thousand worlds would be no purchase for one moment of their endless joy, who are 'forever with the Lord.'"

The cause of benevolence is the cause of God. Motives to aid it, derived from party zeal, personal vanity, or love of applause, are not innocent motives. If a man by exciting such feelings, sold me a horse at twice its value, he would be a sharper. If he excites me to *give* from the same motives, the action partakes of the same character.—*Wayland*.

SELECTIONS.**HINTS RESPECTING THE ALTAR AND PULPIT.**

Letter from Bishop Heber to C. R. Cockerell, Esq.

Lincoln's Inn, June 24, 1832.

I can assure you that I have not lost sight of your question, whether any grounds of objection are to be found in the canons or precedents of the Church, to such an arrangement of the communion table, desk, and pulpit, as you showed me in your beautiful design for Lord Lansdown's Chapel; and I am happy to say, that my subsequent inquiries have fully confirmed the opinion which I in the first instance, expressed, that the custom of ascending to the chancel by a flight of steps, was, at once most suitable to the public and decorous celebration of the services, performed there, most consonant to the practice of Christian antiquity, and to the general arrangement of our Christian churches before the Puritans, in their dislike to every thing, which favoured the name or notion of an altar, sank the communion table, to the level of the floor; and obscured it as much as possible, with the pulpit and reading desk. In the earliest Christian Churches, and so far down as the seventh or eighth century, so far as I have been able to discover, the communion table, and the steps which led to it, were the places whence all the principal parts of divine service were delivered. There was, in fact, nothing in those Churches which properly answered to our notion of a pulpit. We find, indeed, towards the west end of the nave, and near the partition which separated it from the "narthex," or station of penitents, one, or sometimes two "tribunes," or "ambones," where the singers stood, and whence the deacons and other inferior officers of the Church, chanted the litany, introits, &c. But the presbyters and bishops were always seated in the chancel, and whatever they did was done from the altar or the steps, which were generally pretty numerous, so as to enable all the congregation to see what was going on. The chancel was in fact the place where most frequently the gospel was read, and the sermon preached. You will find this substantially the same account which Bingham has given, (*Antiquities of the Christian Church*, B. viii. cc. 5, 8.) He is wrong, however, in supposing the "ambo" to have resembled a pulpit, inasmuch as it most certainly was a kind of gallery, capable of holding many persons, as is plain from the 59th canon of the council of Laodicea, which speaks of the choristers going up there to sing. It answered, in fact, to our organ loft, and to the galleries for singers in modern Greek Churches. This arrangement is still accurately followed in Russia, where, except in very modern Churches, pulpits are never seen; but the reader or preacher lays his book or MS. on a small moveable desk, like a music stand, on the steps leading to the "royal gate" of the altar. The rules prescribed by the English Church, in this particular, are, merely, that a convenient pulpit, or preaching place and desk, should be provided, (without saying any thing as to their situation,) and that the communion table be railed in and placed against the eastern wall of the Chancel. But the chancel itself is ordered to be left "as in times past;" and it is very certain that all the old chancels, anterior to the reformation, were much elevated, and approached by many steps. Some instances of this

kind still remain. That in the Church of Tenby, is, as I am informed, raised nearly ten feet above the nave. The altar in the Cathedral of Chester, is approached by six or seven rather steep steps, and the same may be observed of the fine Church of St. Mary's, Shrewsbury, and of that at Wrexham. And when we consider that the most solemn and impressive part of our liturgy is celebrated in this situation, it seems no more than natural and decent to give it as much elevation, as we find necessary and convenient for other parts of the service. It is as fit that all the congregation should hear the commandments, as it is that they should hear the litany; as necessary that the gospel should reach their ears, as the sermon; nor can I understand how the priest can be said to consecrate the elements "in the sight of all the people," when he is enclosed with pews higher than his head, and when a pulpit fifteen feet high is built up between himself and his congregation. Nor is there much decency or good sense in exalting the pulpit so greatly above the reading desk, as if preaching were a more important office than prayer, or the commentaries of men more valuable than the Scriptures themselves; and it is, therefore, noticed with approbation by honest Isaac Walton, in his life of Herbert, that this excellent man, in the new Church which he built at his own expense, had the pulpit and desk of the same height, and opposite to each other. The truth is, that the time when the altars were depressed, and the pulpits exalted, was, as I have already noticed, when the Puritans were in power. Several instances of their having done so are mentioned by Walker, in his "*Sufferings of the Clergy*," and it is probable that on the restoration, the bishops acted with much wisdom, in not returning immediately to the ancient custom, which so many were then disposed to consider as a remnant of Popery. But I do not believe that any feeling of this kind now exists, either among members of the Church of England or dissenters, and I can hardly think, that, in a new erection, any offence would be given, by an arrangement at once so convenient and so elegant. On talking over your plan with a friend, whose experience and good sense, as well as his knowledge of the history of our liturgy, made me anxious for his opinion; he said—"The only difficulties which occurred to him, were, that old and infirm communicants would find the ascent of so many steps inconvenient, and that the preacher would not be sufficiently elevated." The first of these objections might, I should think, be remedied, either by making the steps sufficiently easy, or perhaps by placing them within the communion rails, so that the priest only, and not his communicants, would have to ascend and descend. But the fact is, that even in the largest church, no great elevation would be necessary or desirable. Our modern pulpits are very much too high; we all know that sound ascends, and we therefore may easily understand why, in most London churches, though the galleries hear well, the aisles can hardly hear at all; and why, in order to remedy an evil of his own creating, the builder has usually had recourse to a sounding board, to beat the voice down again, an object which it answers very imperfectly. But from repeated trials, I have found, as a general rule, that an elevation of six feet above the floor of the church, is amply sufficient, and that by which the human voice is best heard by all parts of a large auditory. It is, in fact, nearly the height of the stage in most theatres, buildings of all others the best calculated for the transmission of sound, and in the construction of which,

both sight and hearing are most studiously considered. On the whole, my impression is, that your plan needs only to be once tried to be very generally imitated. And that you have not only contrived an extremely convenient and picturesque arrangement of this necessary furniture of our churches, but that you have got rid of what I always considered the great deformity and inconsistency of a step-like edifice for the preacher, reader, and clerk, with its back directly turned on those mysteries which are, or ought to be, in any Church, the chief object of a Christian's reverence. The best, however, and the only legitimate judge of such arrangements, is the ordinary, to whom, by the rules of our Church, it belongs to determine where the communion table, &c. are to be fixed in every place of worship; and if any doubt exists in your mind, or in the minds of the trustees of the new Church, I know no person on whose taste and judgment I could so implicitly rely as the Bishop of London.

Believe me, dear sir, ever most truly, your's

REGINALD HEBER.

ST. PAUL TO PHILEMON.

[The following translation becomes, by the insertion of some of the excellent notes of Hardy's Greek Testament, a sort of paraphrase. I add, therefore, some admirable remarks, *on paraphrase in general*, from Campbell's Rhetoric; with a *qualification* from Archbishop Whately's Treatise on the same subject. Under cover of the latter, I venture to offer my own translation, which is made, in some measure, from the French version of the Bible.]

"Paul, a bondsman of Christ Jesus, and Timothy his brother (in the ministry of the Gospel) to Philemon our well-beloved fellow-labourer (in Christ's vineyard.) To Appia, also, the beloved; and to Archippus our fellow soldier, (in the fight of faith,) and to the assembly of Christians who are accustomed to meet in thy house—peace and grace from God our Father, and from our Lord Jesus Christ.

"I thank my God, and make continual mention of thee in my prayers, (as often as I hear of kindness and faith—*faith* towards Christ, and *love* towards his Saints,) that the communion of your faith may become effectual by the manifestation of every good work among you, to the glory of Jesus Christ.

"For we (Paul and Timothy) have great joy and comfort in your love, inasmuch as the fainting hearts of the Saints have been cherished and received by thee—*my brother*.

(*Hoc, in fine positum, magnum habet πθος.*)—Hardy.

"Wherefore, authorized as I am to *prescribe* to thee, in the name of Christ, whatever may seem to be requirable of thee, I exhort thee rather by thy *love*. I, Paul, (an elder among God's elect, and now a prisoner in chains in God's cause,) *entreat* and *exhort*, rather than *command* thee, on the behalf of Onesimus, the child of my regeneration, in this my state of bondage—of *him* who has, hitherto, been of no value to thee, but who in future will be *most precious*, as well to thee his master, as to me who have converted him from his sins—*him*, this fugitive slave, I return to thee, (with this letter,) and do thou *receive* him, as one no less dear to me than my own life. I could have wished, indeed, to *retain* him, that, in my stead, he might have ministered to me in the present helpless and

degraded state to which my exertions, in the promotion of the gospel, have reduced me : but this, without thy knowledge and consent, I would by no means do ; lest I should seem to owe it to a sort of *compulsion*, (to which my station in the Church might have entitled me,) rather than to thy free consent.

“ And perhaps he has been with-held from thee for a short season, to the end that thou mightest hereafter retain the uninterrupted possession of him, (*ἀπὸ ἐχθρῶν*) freed from his vices and defects—no longer as a *slave*, but as *more* than a slave, a beloved brother, as well to *me* (who have converted him) as to thyself, to whom he is now doubly bound—personally, as thy slave—mentally, as thy brother in the Lord. If then there be between me and thee any common tie, receive *him* back as you would welcome *me* (not only with pardon, but kindness.) And if he hath done thee any wrong, and oweth thee any thing, set it down to my account. I, *Paul*, who have (thus deliberately and) with my own hand written this letter—I will repay thee all. I would not remind thee of all that *thou* owest *me*—rather, my brother, would I ask this of thee as a *favour*, in the name of Christ : let me obtain from thee this *heart-refreshing kindness*, in the name of the Lord.

“ I have written in full reliance upon your obedience, and with the conviction, that you will do *even more* than I ask.

“ Let me at the same time desire that you will prepare to receive me as your guest, for I have hope that, through the efficacy of your prayers, God will grant me freedom, and restore me to you and those with you.

“ Epaphras, (my fellow captive in the Lord,) Mark, Aristarchus, Demas, Luke, (my fellow labourers,) salute thee. Be the grace of our Lord Jesus Christ with thy spirit.”

Paraphrase.—By a multiplicity of words the sentiment is not set off and improved, but, like David in Saul’s armour, is incumbered and oppressed. Yet, this is not the worst consequence of thus treating the Scriptures. We are told that the torpedo has the quality of benumbing whatever it touches : paraphrase is a torpedo. By its influence, the most vivid sentiments become lifeless ; the most sublime become flat ; the most fervid are chilled ; the most vigorous enervated. In the best paraphrases, the gospel may be compared to wine of high flavour diluted and rendered vapid by a mixture of water.—*Campb. Rhet.* iii. 2. § 2.

It should be observed, however, that, to some palates and stomachs, dilution may be necessary. Nor does Dr. Campbell mean, I suppose, to deny that many passages of Scripture require expansion, to be fully comprehended by an ordinary reader. But a *professed* paraphrase (as Doddridge’s) expands every passage, easy or difficult, nearly in the same degree. It applies a magnifying glass of equal power to both gnat and camel.—*Whately’s Rhetoric*, pt. 3. c. 2.

On an occasion somewhat out of the course of common affairs, there cannot be a finer specimen of letter-writing, than the Epistle of St. Paul to Philemon, where there is not one redundant word, nor a sentiment ill-placed. St. Paul was the greatest master I have ever read, in all the excellences of composition.—*Gregory’s Letters on Literature and Taste*, Vo. ii. p. 79.

The Epistle is rendered infinitely more important to us of the Southern States, by the doctrines, if such they can be called, so loudly pro-

claimed for some time past, by a set of fanatics, who do not hesitate to pervert even God's own words, whenever it suits their purposes.

FORMS OF PRAYER.

We take the following extract from a source, whence we should not have looked for even a tacit acknowledgment of the utility of forms of prayer—the *Presbyterian*. It appears, then, that the old French Presbyterians generally used a form of prayer, that the Huguenot's or French Calvinists, who were at first the immediate followers of John Calvin, and strongly attached to his doctrines, did not think they cramped the effusions of the spirit by the use of a public form. It is not generally known among Presbyterians, that Calvin himself compiled a form, for the use of the Genevan Church, which is, with some alterations in use at the present time. We concur with the translator of the following prayer in considering it beautiful, but we believe, that if he were to turn to our Book of Common Prayer he would find a petition on the same subject in the Litany, and another in the Evening Prayer, entitled a prayer for the Clergy and People," equally worthy of his admiration "for simplicity, purity of language, and pious fervor. On the subject of the latter part of the prayer here translated, we would refer him to the last prayer in our Office of Institution, which we believe no man of piety can hear or use without emotion.

Ancient Prayer.—Mr. Editor.—I send you a translation of a part of the beautiful though simple form of prayer generally offered by the French Presbyterian brethren in early times. It is taken from an edition of the Bible, published at Geneva in 1685, but was in use, I believe, long before that, and when those that professed "the form of sound words," had to do it at the risk, and, in many cases, did do it at the expense of their lives,

If you think it may be useful, I should like to see it inserted in your paper. W. N.

"Also we pray thee, true Father and Saviour, for all those whom Thou hast ordained pastors in thy faithful, and to whom Thou hast committed the charge of souls, and the dispensation of thy sacred gospel, that Thou mayest conduct them by the Holy Spirit, so that they may be found faithful and loyal Ministers of Thy glory, having always this end in view, that the poor wandering sheep (*Les pauvres brebis egavees*) may be gathered and brought to the Lord Jesus Christ, the principal Pastor and Prince of Bishops, so that daily they may profit, and grow in him, in all righteousness, and holiness.

"On the other hand, be pleased to deliver all thy churches from the mouth of ravaging wolves, and of all mercenaries, who seek only their ambition or profit, and not at all (non point) the exaltation of thy Holy Name, and the salvation of Thy flock."

DR. YOUNG.

Dr. Cotton paid a visit to Dr. Young, author of the "Night Thoughts," about a fortnight before his last illness. The subject of conversation was "Newton on the Prophecies," when Dr. Young closed the conversation thus—"My friend, there are three considerations upon which my faith in Christ is built as upon a rock: The fall of man, the redemption of man, and the resurrection of man.—These three cardinal articles of our religion are such as human ingenuity could never have invented; therefore they must be divine.

POETRY.

(From the Wreath.)

THE FIRST BIRTH DAY.

A FATHER'S LOVE—A BLESSING FROM GOD.

My beauty and my blessing,
 A year ago to-day
 Thy little eyes first opened
 To the morning's blessed ray;
 And as I saw thee lying
 On thy gentle mother's breast,
 I felt what none but fathers feel,
 And cannot be expressed.

My beauty, what strange wonders
 Since that day has been wrought;
 Thy lip, how wreathed with sunny smiles,
 Thine eye, how full of thought!
 How many a queer and quaint device,
 How many a guileless art,
 Thine infant nature's eloquence,
 To win the parent's heart!

My blessing! such I feel thee,
 With each returning day,
 A fountain, heaven-opened,
 To refresh life's dusty way—
 To cheer, with love and hope, the path,
 Else, ah! how sadly trod,
 And lift the heart's affections up,
 In prayer for thee, to God.

My beauty and my blessing,
 For thee my prayers shall rise,
 With morning's dawn and evening's fall,
 Unceasing to the skies.
 That He who gave thee to us,
 May guard and guide thy way
 Through life, in peace and purity,
 To Heaven's eternal day.

G. W. D.

RELIGIOUS INTELLIGENCE.

Monthly Missionary Lecture.—It was delivered on the second Thursday in August, and the amount collected was \$57.

Edgefield.—The Protestant Episcopal Church, recently erected in this village, though not yet consecrated, has been used for divine services, this summer, conducted by a Missionary of the "Society for the Advancement of Christianity," and he being a Deacon, the Lord's supper was administered by a Presbyter from Charleston, on the 14th August. Several persons of other denominations, united with the members of our Church, in this sacred commemoration, and the whole number was about 25—three or four of whom were persons of colour. Our Church has been hitherto too little known in the middle and upper districts of this State, but the migration to them of several of its members, caused

by the sickliness or exhausted soil of their former places of residence, will, we trust, have the effect of transplanting (and thus Providence brings good out of apparent evil) the principles and usages which we think will bear the test of the scriptural standard.

Aiken.—In this salubrious and thriving village, divine service was held, (as it has been on several former occasions,) by a Presbyter of this diocese, on Sunday, the 21st August, in the morning, in the School Room, and in the afternoon, in the Methodist Church, which were kindly loaned. The subject of the morning discourse, was the advantages of public worship, and of the afternoon, the sacred obligation of the Christian Sabbath. The congregations were respectable for numbers and devout attention. That the pursuit of health and business will attract many Episcopalians to Aiken, is probable, and that they and others at present unacquainted with our religious views and customs, will not delay to organize themselves into a Society for using "the means of grace," we sincerely desire and hope.

Church Offerings.—To receive these, boxes were placed for the first time, in several of the Churches of this diocese, in conformity to the recommendation of a Committee of our Diocesan Convention—(see the Gospel Messenger for July, p. 155,) on the second Sunday in August, it being intended on the second Sunday in each month, to do the same, and the amount received at one of our smallest congregations, and the last organized in the diocese, was \$15. These first fruits of zeal from Edgefield are the more encouraging, as the amount received on the same day, from one of our largest congregations in the city, was only \$10.

Tribute to the memory of Bishop WHITE.—Proceedings of the Clergy and Laity of the Protestant Episcopal Churches in Charleston, relative to the death of Bishop White.

The Bishop of the Protestant Episcopal Church, in this Diocese, having requested the Standing Committee of the same to meet him on Tuesday, 2d Aug. to consider measures suitable to be adopted, in honor of the death and memory of the late venerable Bishop WHITE, of Pennsylvania, the following persons, members of the Committee, accordingly met the Bishop, at the Library Room, in Chalmers-street, viz.:—Rev. Dr. Gadsden, Rev. Mr. Gervais, Rev. Dr. Dalcho, Rev. Mr. Barnwell, David Alexander, James Jervey, and Joshua Toomer, Esqrs.

The Bishop having stated the object of asking the meeting of the Committee, the following persons were, upon motion, appointed to act with him in preparing Resolutions to be submitted to a general meeting of the Clergy and Laity of the Protestant Episcopal Churches in the city, to be requested on Friday, 5th Aug. at 1 o'clock, viz.—The Rev. Dr. Gadsden, President of the Standing Committee; Rev. Mr. Barnwell, Secretary of the same; and David Alexander, Esq.

In conformity with said proceedings, a meeting of the Clergy and Laity of the Protestant Episcopal Churches in the City, took place on Friday, 5th Aug., at the hour appointed, at the Library of the Protestant Episcopal Society, when the following Preamble and Resolutions, reported by Dr. Gadsden, for the consideration of the meeting, were unanimously adopted.

The relation in which Bishop WHITE stood to our whole communion, is singularly peculiar not only as President of the House of Bishops from its organization, with the exception of the two first sessions; as possessing an influence over the Church, acquired by a combination of circumstances remarkably providential, and almost unprecedented in its power; as having rendered services commencing with the very first movement to organize, in our country, the Protestant Episcopal Church, and continued till, when he could do no more, he gave it his final benediction and prayers for its peace and prosperity; as by publications wise, learned, orthodox and opportune, on the most important points of faith, worship and discipline, adapted to benefit, not our Church only, but christendom and mankind to the latest posterity; as by an example of godliness, righteousness, temperance and Christian excellence in general, which while it does honour to our Church must be both monitory and quickening to all who have contemplated it, or shall read his biography; so also of canonical obedience in the several departments of a catechiser, a Reader, a Preacher, a Visiter, a Governor, a Legislator and a Judge; in short, a pattern of rare consistency of conduct, which met the various claims in due order, of God and the Church, of family and friends, of the country, the community, and the human race. We repeat, not only by his station, influence, services and example, did he sustain a peculiar relation to our whole communion, but eminently by having been the chief instrument of introducing our Church as it is, into our country, and of making it what it is.

The almost innumerable, useful labours of this distinguished Bishop, to which we have briefly alluded, imply a most remarkable degree of physical, intellectual, moral and spiritual ability:—

Resolved therefore, in the first place, That in his life, character and services, and in his long protracted health of body, vigour of mind, energy of spirit, and, we must add, in the circumstances that marked his removal from earthly scenes, we recognize the goodness and power of him “who ruleth over all,” and is the “giver of grace,” and a requisition on us as citizens of the United States, and members of the Protestant Episcopal Church, of “humble and hearty thanks” to the “Author of every good and perfect gift.”

2. That the several Episcopal Churches of this City having already been put in mourning, we will individually use appropriate badges of mourning, viz. hat-bands of crape; the Clergy using also scarfs of crape on their professional dress; and recommend to our brethren collectively and individually to do the same; that we will contribute towards the expense of the monument, (which doubtless will be erected by the Church at large) that our childrens’ children may be reminded of his virtues and usefulness; and, as the best tribute to his great merit, that we will do what we can to promote, and constantly pray for the unity and peace, the purity and stability, the prosperity and increase of the Church of our fathers, and of our vows.

3. *Resolved*. That we tender to his family, parish, diocese and brethren, the respected Bishops, our cordial sympathy, in their chastened sorrow; and that a copy of this paper be transmitted to his son, Thomas White, Esq., by the Bishop, as Chairman of this meeting.

Resolved, That the foregoing resolutions be published under the direction of the President and Secretary of the Standing Committee, in two of the gazettes of the city, and in the Gospel Messenger.

(Signed

N. BOWEN,
Chairman of the Meeting.

The late Bishop White.—Extract of a letter from a Clergyman:—
“On such an occasion, all should have something to say of the great and good and aged Bishop. It might serve to shew what a deep and universal interest was felt for him, even in the humblest villages of the land, and how by even the obscurest servant of the Church, his fame was known and publicly declared. I had just read in the July number of the Protestant Episcopalian, an article of Bishop White’s, “on the wandering of the mind in prayer.” I thought as I had nothing else at hand, I would introduce this piece to the notice of my people. After dwelling a little on its being among his last words of sound wisdom and instruction, and that as such we should the more value it; and after boldly declaring that if we knew any thing of the mind of this excellent and modest spirit, it was, that he would be better pleased with our turning his death to an occasion of profit to our hearers, rather than make it one of vain and per-

haps unprofitable praise, I then went on to say a few words, in a plain way, respecting the good Bishop; and then to leave him, (as we had every reason to believe,) among the patriarchs and the spirits of the just made perfect, in the paradise of God, and in the bosom of blessedness for ever and ever."

General P. E. Sunday School Union.—The tenth annual meeting of the Board of Managers was held at New-York, June 21-24; present many of the Clergy and only *three* of the laity, among whom we notice an old friend, formerly of this diocese. The subject of dissolving the Society and committing its business to a Board of the General Convention was referred. Rev. Mr. Schroeder was appointed to prepare questions on St. Matthew, and the Rev. John V. Van Ingen, on the Acts, to be published after the revision and approval of a select Committee, consisting of the Rev. Dr. Jarvis, the Rev. Dr. Eastburn, and the Rev. W. R. Whittingham. The subject of limiting, among our library books, the number of narratives, and substituting for them books of a more substantial character, was referred. The report of the Executive Committee is able, luminous, and full. We learn from it, that of new works printed during the year, the number is twenty-three, two for instruction, and twenty-one for the Library. Two have been expressly written for the Union; of the Children's Magazine, 8000, and of the Visiter, 2250 are published monthly. The receipts were upwards of \$18,000. In conclusion, the Committee say:—"Who will not do what he can to aid them in the work that has been assigned them? Who will not regard our Sunday School Union as entitled to as large a portion of what the Lord may enable and dispose them to bestow upon benevolent objects, as any of the other institutions of the Church? Destined, the Committee conceive, to fill our theological seminaries—to supply our missionary ranks—to crowd our altars with pious worshippers—to occupy our places in the sanctuary when our own heads will be laid low in the grave—the Committee solicit for it, from every friend of religion, a true affection, fervent prayers, generous contributions. They will endeavor themselves not to forget—they hope others will not forget—the injunction, the entreaty of the great Shepherd and Bishop of our souls, *Lovest thou me? FEED MY LAMBS.*

Domestic and Foreign Missionary Society of the Protestant Episcopal Church.—From the *Spirit of Missions*, for June, the latest number received here, we learn that the monthly contributions amounted to, for domestic purposes, \$3,233; for foreign, \$7,736; of which, from South-Carolina, for the first, \$423; for the second, \$148; from Virginia, \$309 and \$1709; Pennsylvania, \$226 and \$928; New-York, \$196 and \$4412; Massachusetts, \$79 and \$278; New-Orleans, \$928, and Natchez \$585 both for domestic purposes. We are pleased to notice the following resolutions of the "Domestic Committee," because we believe it will essentially promote the harmony, and so the efficiency, of this Society, viz.—"That whereas Clarksville and Athens in Georgia, are represented by the General Agent as proper places to be selected for Missionary stations, this Committee deem it inexpedient to adopt them as such at present, because no application has been made in regard to them, and because such an adoption might be deemed an interference with the

ecclesiastical authority of that diocese, which has always retained the entire control of the Missionary operations within its limits in its own hands.

"That the Secretary be requested to address a letter to the president of the Convention of that diocese, and of the Society therein for the Promotion of Christianity, stating the willingness of this Committee to make the said places stations, and to appoint Missionaries for the same, should this meet the approbation of the ecclesiastical authority of the diocese."

We do not quote much from the "*Spirit of Missions*," because we hope it will be generally read by our readers, as a work "characterized by its being not only confined to the great cause of missions, but, for the most part, to the actual doings of the several functionaries of the church employed, at home and abroad, in its promotion. The great object of the church is, to possess a periodical, under the direction of its own officers, that shall contain a full and faithful record of all its missionary transactions in the two departments into which, "for convenience, the great field is divided."

Georgia.—At a meeting of the Board of Wardens and Vestrymen of St. Paul's Church, Augusta, July 29, the following proceedings were had. *Whereas*, the Vestry have learned, with profound grief, the death of the Rt. Rev. Bishop WHITE the venerable and beloved presiding Bishop of our Church:—

Resolved.—That in testimony of our sincere veneration for the memory of the deceased, and of our grief under the heavy bereavement, which, in common with the whole Church, we have sustained in this afflictive dispensation of Divine Providence, the bell of this Church, on Sunday morning next, be muffled; and that the Church be hung with mourning, the latter to be continued for the space of thirty days thereafter.

The following resolutions were at the same meeting adopted:—That this Board have heard, with deep regret, the loss they have sustained by the death of their late Chairman RICHARD TUBMAN, Esq., a loss which they deplore, not only as depriving them of the judicious counsels of their lamented associate, in legislating for the dearest interests of this congregation: but also in view of the gentlemanly urbanity which ever characterized his deportment as a member of this Board. That, in testimony of respect for the memory of RICHARD TUBMAN, Esq., as one of the most liberal benefactors to this Church, the Board, in behalf of the Congregation, do hereby agree to erect, in this Church, a monumental tablet to his memory, with an appropriate inscription: and that the sum of three hundred dollars be and is hereby appropriated for that purpose.

That, the Rev. Edward E. Ford, the Rector of this Church and Edward F. Campbell Esq., be and they are hereby appointed a Committee, to carry into effect the last stated Resolution.

That the Secretary of the Board be hereby requested to transmit a copy of these Resolutions to the highly esteemed relict of the deceased: and to offer, in behalf of the Board, their sincere condolence upon the severe bereavement.

E. F. CAMPBELL *Chairman*.

G. M'LAUGHLIN, *Secretary*.

Maryland.—The Convention sat May 25-27,—present, the Bishop and 23 of the Clergy, and 27 of the Laity. A resolution passed recommending burial places to be not on private grounds nor public, *remote* from the Church, but near to the same,—another, requiring the Clergyman to make good any deficiency in the parish quota for the support of the Bishop. On systematic charity, the Bishop, in his address, says:—"In almost every instance where it has been fairly tried, the result has proved favorable. Let me earnestly recommend to you to make the experiment of weekly contributions, and you will, I am convinced, be surprised at the happy result. I might enumerate some instances in this, and in other dioceses to show that I am not too sanguine in my anticipations of the importance of adopting the measure proposed. Combined effort on the part of the Clergy, would soon increase the amount of funds and enable the Missionary Society to send forth the heralds of the cross in every destitute section of the diocese." On the same subject, the Committee say:—"In regard to the best means to be used in obtaining funds, the sense of the last Convention was fully expressed in behalf of monthly collections upon the plan of St. Paul in his 1st epistle to the Corinthians, that the Committee do not pretend to recommend any other. The practicability of this has been so thoroughly tested in a neighbouring diocese, as to leave no doubt that if attempted among us, it would be productive of similar results." The Rector of St. Paul's, in Queen Anne County, says:—"The objection usually made by those whose minds are unaffected by religion, when solicited to contribute money for the various purposes which she has in view, is the inconvenience of meeting the demands which the pious and benevolent are continually making upon their purses. But under this system, this objection is entirely removed, because the sum which every one lays by in store weekly, to be collected is so small that at the end of the month, the contributor is scarcely sensible that he has given any thing, and thus while no one is in the slightest degree embarrassed, the object in question is silently accomplished, and in the large amount secured there is a full illustration of the beautiful precepts of our Saviour, 'gather up the fragments that nothing be lost.'"

Vermont.—The Convention met May 25 and 26—present, the Bishop, 17 Clergymen and 30 laymen. A new Constitution and Canons were adopted. They occupy a large space, including much that had been provided for by the General Convention, and appear to have been drawn up with much care. One of them, in conformity to our understanding *here*, though we have no express rule on the point, would be worthy of the adoption of the General Convention. We mean that which declares the *Sessions* are not *open* to the public, but the proceedings shall be published.

Massachusetts.—The Convention met June 15 and 16—present, the Bishop, 21 Clergymen, and 61 Laymen. In this undertaking every Churchman must feel an interest:—"The School for Moral Discipline" has been in operation two and a half years, and has embraced 160 boys

* The title, *Moral Discipline*, is used to distinguish the school from those schools whose chief object is literary and scientific culture. Our object is chiefly the cultivation and discipline of the heart, thus to make disciples of Jesus Christ, and this we do not find hinders the cultivation of the intellect. Why should it?

from 10 to 19 years of age. The number is limited at 100, and it has been for the year past, and is now, full. During the past year we have performed public worship in our chapel, rubrically and canonically, as established by the Protestant Episcopal Church in the United States. We have the usual services of Sunday, and a lecture on Wednesday evening. The Wednesdays and Fridays during Lent, and every day of Passion Week, were observed as fast and prayer days. On Sundays, we have a class of 36 boys in moral science, and a Sunday school of 60. Our school pays to the Missionary Society the weekly offering of the Church, agreeably to the plan adopted for families—one cent per week for those under 12 years, and two cents for those over 12 years. We have 120 worshippers, 12 communicants, have baptized 6, have paid \$375 to missionary and other charitable religious objects, and have given three free and four half pay scholarships for unfortunate boys. E. M. P. Wells, Rector of the School."

The Rector of Christ Church, (Quincy,) reports this remarkable liberality:—"During four years past, the members of this parish have contributed for the benefit of the Church, a sum greater than one fourth of all the property belonging to every individual of the parish; besides fifty dollars a year for missions."

The Massachusetts Legislature granted a charter for a Theological Seminary, which was not accepted, because it affords no means of security that the funds shall be appropriated to education for the ministry of the Protestant Episcopal Church and no other; and because it is made repealable without cause or forfeiture, at the pleasure of the legislature.

The Committee on Sunday Schools justly remark:—"The Sunday School is ever to be considered as a part, and a most important part, of the parochial care of every clergyman. The children composing it are the lambs of that flock over which the Holy Ghost hath made him overseer. Their instruction, then, is *his* peculiar province, his bounden duty; *he* has no right to relinquish it, much less have *others* the right to take it from him. He is responsible to the Great Head of the Church, for the spiritual food every member of his flock receives; and if he finds it necessary or convenient, to call in the aid of the lay members of his parish, he does not thereby lessen his responsibility; neither does he relinquish his right to direct what instruction they shall receive. If a Sunday School be established, therefore, in his parish, it is his duty to watch over its interests, and provide food suitable to the different tastes and wants of the individuals of whom it is composed. He cannot, indeed, devote his time to the *machinery* of the School; that would interfere too much with his other important Sunday duties. But he should always be the *head* of his Sunday School, not nominally, only, but really, and in fact so."

OBITUARY.

Died in this city, on the 22d August, Mrs. ANN WARLEY, in the 74th year of her age, relict of the late Felix Warley, Esq. and daughter of the Rev. Paul Turquand, who was for many years the Minister of St. Matthews Parish, in this diocese. Her remoter ancestors were remarkable for their piety, and as Protestants, suffered much. There is in print "Family Records," which trace the Turquands back to the year 1413, and narrate that "they possessed large estates," and had enjoyed "courtly employments," when, in 1685, by the revocation of the edict of Nantes, one of them "was imprisoned and underwent the torture by having his feet placed over a slow fire, and was also nearly starved to death, to make him confess where his wife was," and others were exiled, hus-

bands, wives and children being separated, and had to work hard early and late, while those who remained in France, persevered to attend on the Protestant religious assemblies, held in the woods, at midnight, in the open air, and returned home before daylight, to escape observation, and the consequent hindrance of this pious exercise. One providential escape is recorded as follows:—Paul Turquand “on entering one of the inns in a by-road, ordered supper for himself and his three servants who accompanied him. He then assisted in unloading his mules, and saw that they were well littered and fed. While occupied in this way, he observed something in the manner of the people of the house, that caused him some suspicion he was not safe. He returned from the stable into the house, with his servants and his dog, requesting that the supper might be brought up to his bed-room, and that they would all sup together. The people made some objection, but after a little argument, it was reluctantly complied with. Paul was under great apprehension and alarm when the supper was brought up by two stout ill-looking men. The dog began to growl and seemed very restless, on which the men audaciously declared that the dog should be turned out into the yard, to sleep with the mules, but this was absolutely refused, and Paul kept his servants and dog with him, resolving to sit up till break of day, which seemed greatly to displease the people of the inn. By this behaviour of theirs Paul was the more confirmed of their bad intentions, and the dog growled all the while the men remained in the room. At last they withdrew and the door was made fast inside, and preparing what pistols they had, they all fell partly asleep, sitting up in their chairs, when all on a sudden, the door was burst open, and four men rushed into the room, upon which the dog instantly sprung upon the foremost and threw him down; then leaping on the throat of the second, tore him in so violent and tremendous a manner, as nearly to kill him which greatly alarmed the other two men, who hastily left the room, dragging the wounded out with him, from the fury of the dog. Paul and his servants now closed the door again as well as they could, and anxiously awaited the return of day. When day-light appeared, they all went to the stable and loaded their mules, neither seeing nor hearing any one throughout the premises, and hastily quitted that place of marder, without further molestation, returning thanks to Almighty God for his merciful preservation.”

For those traits of character which rendered the Huguenots a valuable accession to the population of Great Britain and America, viz: persevering industry—skill in the arts—conscientious discharge in the duties of life, and above all, an enlightened, sober, steady piety, Mrs. Warley was remarkable, and in reflecting on her course through life, we are reminded of Solomon's picture of female excellence:—“She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed: A woman that feareth the Lord, she shall be praised.” She met death with a calm resignation, being “in the communion of the Catholic Church,” in perfect charity with the world, and we also believe, in favour with her God, through Jesus Christ our Lord.

EPISCOPAL ACT.

By the Right Rev. Nathaniel Bowen, D. D. Bishop of South-Carolina.—On Wednesday, August 31, 1835, in St. Michael's Church, Charleston, the Rev. George White was admitted to the Holy Order of Priests.

CLERICAL REMOVALS.

The Rev. James A. McKenney, a Presbyter of this diocese, has applied for, and obtained, the canonical certificate, transferring him to that of Maryland.

The Rev. Abraham Kaufman, Deacon, has been canonically dismissed from the Eastern diocese, to that of South-Carolina.

CALENDAR FOR SEPTEMBER.

4. 14th Sunday after Trinity.
11. 15th Sunday after Trinity.
18. 16th Sunday after Trinity.
21. } St. Matthew.
23. } Ember-Days.

24. Ember Day.
25. 17th Sunday after Trinity.
29. St. Michael and All Angels.